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CONTENTS

CHARACTERISTICS OF INDIAN AND CHINESE CIVILIZATIONS. . . . . K. Shiratori
SIMPLE EXPRESSION OF HOSPITALITY
PRIMITIVE BUDDHISM . . . . . T. Kimura
A MOMENT'S SENSATION IN ORIENTAL ART . . . . . C. Nakagawa
DISCOVERY OF AMERICA BY ANCIENT BUDDHISTS . . . . . S. Watanabe
WHEN MY LADY DRESSES HERSELF IN SILK
CEYLON NOTE . . . . . A. d. Silva
HAWAII NOTE. . . . . T. Suzuno
LETTERS TO THE EDITOR
SPIRIT OF TOLERANCE NEEDED
SOME CHEERING WORDS FROM AMERICAN FRIEND

Notes:—

Elementary Education in China——"Inconsistent America"——Japan's International Finance During 1925——Japanese Emigration in 1924-25——A Memorial Service for Late King of Siam——Visit of Eminent French Savant——Eliot Library——Prof. Takakusu Invited from Visva-Bharati——Foreign Visitors to Japan——Physicians' Mass Meeting in Tokyo——Western Tour by a Prominent Chinese Priest——New Venture of the Y. M. B. A. of Keio University——Our Contributors.

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To Our Friends and Readers

The world is now face to face with a new epoch, in which a turning point must be marked in what has been called civilization.

What preparations must we young Buddhists of Japan make to meet this coming new age? As we put this question to ourselves, we feel that we have a great mission to accomplish for the East as well as for the West.

What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilization of the Orient, which gave birth to great religions, deep philosophies and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.

Do not misunderstand us. We are neither advocates of imperialism nor enemies of the West. In proclaiming, as we have done, our mission, we are simply speaking in the spirit of peace and love, in that of Buddha, which transcends national boundaries and regards all races in equal light.

What is our mission for the West? It needs scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a dead-lock today. If civilization is really what the present civilization of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion and politics. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.

This insignificant little jounal is certainly too feeble an organ to be compatible with the ambition we cherish. It is, however, our first step towards the realization of the great aim we have in view. Through this medium we desire to show to our friends abroad, possessed of the same faith as ours, what we young Buddhists of Japan are thinking of and doing. We desire to make this journal a bond of unity by which they and we may work together for the achievement of our common object.

A few more words. We hope that our friends and readers will understand that we are followers of the Mahayana school of Buddhism. As such we are neither dreamers nor pessimists. We make much of action, and while earnestly thinking of the life beyond, we seriously regard the life we live now. Towards other religions we are tolerant and entertain no enmity whatever against people holding faith different from ours, while in regard to race and other matters, we have no notion whatever that East is East and West is West. In short, we hope that our friends and readers will understand that we shall endeavour to the best of our ability and in our humble way to attain the great object we have in view, "with malice towards none, with charity for all."

THE YOUNG EAST

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CHARACTERISTICS OF INDIAN AND CHINESE CIVILIZATIONS

INDIA and China were the two main fountain-heads of Oriental civilization, but in their character Indian culture and thought are almost the exact opposite of Chinese culture and thought. It is a very interesting problem for students of Oriental history to see how the characteristics of these two different civilizations grew and developed.

Religion as Centre of Indian Civilization

Indian civilization is constituted with religion as core and centre, the distinctive feature of its thought being found in the greatest importance attached to a future world transcending realities of mundane life. Needless to say, Indian civilization has many phases, is quite complex in thought, and is expressed in various forms and sects of religion. It may, therefore, appear to be too rash to generalize its characteristic in this sweeping way, but in my opinion this view of Indian civilization is in the main correct.

In other words, Indian literature, arts and science have sprung from religion and the social organization, manners and customs of the Indian people have also been built on the foundation of religion. The contribution made by Indians to world civilization was religion with attendant philosophy, literature and arts. The philosophy and view of life, which are found in the Upanishads, were expressions of thoughts and ideas peculiar and exclusive to Indians, the like of which can not be seen in religious thoughts of any other races. It is from this philosophy that a world religion has appeared in the form of Buddhism. This religion and the civilization it produced have spread all over the greater part of Asia from very early times and are now gradually extending to Western countries.

Now how this thought peculiar to Indians has originated and grown up? Natural environment, the condition of living and many other causes may

account for it, but it seems to me that the greatest and most powerful of all was the system of caste. The rigorous discrimination laid down by this system has completely circumscribed the life of Indian people in the present world. When men are rigidly bound in action and is not allowed freely to give full play to their ability in society, it it only natural that they seek the realm of thinking as the outlet of their mental activities. In such a circumstance, two ways are open to them. Either they have to walk on the path of thinking, going deeper and deeper into the mysterious and dark field of reason, or to abandon themselves to the sway of imagination and soar high up in the boundless sky of fancy. In any way, to exert the power they possess to heart's content they seek a realm of spirituality and standing in it and leaving the real life far behind or seeing it under foot come to regard phases of life and things in this world as ugly, detestable and transient. In such ways, Indian thought owed its origin to discontent with actual life we live.

Politics as Centre of Chinese Civilization

On the other hand Chinese civilization had its centre in politics and Chinese thought was confined to the sphere of real life. To the Chinese people politics were all and everything, all racial life and all cultural activities being regarded by them as things subordinate to politics both spiritually and materially. Politics were the object of their highest aim and ambition, there being nothing else they desired more to attain than a political Utopia. The Chinese of course had religions, but theirs were of a very primitive kind. In fact religious rites were recognized by them only when they were made rites possessing political significance. This was in striking contrast with India, where the Brahmans occupied the highest social position and religion ruled politics. In India it was religion that ruled supreme, while in China it was politics that constituted the pivot, around which the national life revolved.

It goes without saying that politics are a problem of human society, going no step either above or under it. The Chinese people recognized life only in this social life as real and their morality was after all nothing more or less than means for regulating social or community life. Accordingly their thought was entirely confined to real life. Thus while they had no deep ideas with regard to the other world or life beyond, they thoroughly and minutely studied relations between man and man and worked out a wonderful system of doctrines and precepts in regard to ways of individual and social life. It is probably in this line that the Chinese would make their greatest contribution to the thought of the world. It may even be said that whatever value Confucianism possesses is found therein. In fact the Chinese pursued careful and complete studies not only with regard to matters relating to morality, but also with regard to such matters as the art

of winning popularity, the tactics of persuasion and the means and ways of attainidg fame and wealth and achieving success. As compared with other peoples, the Chinese excelled in these matters in a surprising degree. In short their thought began and ended with man and actual life and did not extend beyond acquisition of wealth, longevity, and all that makes for material and physical happiness. A world transcending real life was a thing they were incapable of thinking of even in dreams. Nor any such idea as conceiving as real a universe hidden in the recess of the phenomenal world or considering the phenomenal world as nothing more than illusion ever occurred to them. For them a phenomenon was real and final and it was their view of the world that the world of phenomena was organized and was moving in conformity with a complete and orderly law.

Contrast between the Two Civilizations

Thus a comparison of the social condition of China with that of India presents an interesting contrast. While in the latter a rigid system of racial and tribal discrimination came into existence, in the former all men were equal in social standing. As a well known and frequently quoted Chinese saying puts it, in China "kings, princes, generals and ministers come from no particular stocks," and a plebeian of to-day might be a king to-morrow, while a king of yesterday might fall to the position of a plebeian to-day. China had no aristocracy and so it was natural that the desires and aspirations of the Chinese were focussed in the life they lived in reality. But if the boundless desires of people were not restrained in some way or other, there would occur endless quarrels and strifes. Accordingly in order to regulate human desires attempts were made to put society in order by means of systems and institutions, which meant politics and morality.

Now what would occur when these two extremities of thought, namely, Chinese thought, which attaches utmost importance to politics and stands on realism and materialism and Indian thought, which centres in religion and is opposed to realism and materialism, came into contact? To judge from evidence presented by history Indian thought which entered China in the form of Buddhism never harmonized with Chinese thought. Though this is a great problem in the history of culture and thought, which should not be lightly treated, it is a fact that after Buddhism entered China it underwent some important changes. For instance, it was changed into a religion having as its chief aim the promotion of happiness in the present world. In its doctrines too, it came to lay more importance on reality than on spirituality. Instances are also rare in which Buddhist influence improved or beautified Chinese literature or the daily life of the people.

Fusion of the Two Civilizations in Japan

But what was the result of

the contact of Indian and Chinese thoughts in Japan? The influence which Buddhism had in Japan over literature and the daily life of the people was exceedingly great. On the other hand Confusianism also exercised a great influence upon the thought and life of the Japanese people, but produced no such evil effects in Japan as it did in China.

Space does not allow me to discuss all these matters at any length by citing historical facts. But in short from a comprehensive observation of the history of Japan it is seen that the Japanese possessed capacities to adopt both Indian and Chinese thoughts to a certain extent and that while making both of them their own they did not allow themselves to be overwhelmed and dominated by either. In other words the Japanese had the advantage of being in a circumstance in which mundane and supermundane thoughts existing side by side could harmonize or restrain each the other. Both India and China, which had each produced a civilization of its own, stopped short in their progress after having reached a certain stage of development, because the former made too much of idealism at the sacrifice of things mundane and the latter neglected to pay attention to spiritual matters by being too much wedded to realities of life. Japan, however, managed to harmonize the two opposite thoughts given by India and China and cultivating them on the basis of our national life, has never ceased to advance. It is in this way that Japan has adopted all that is good in Indian and Chinese civilizations, rejecting anything bad, and has produced a civilization of her own.

K. SHIRATORI.

SIMPLE EXPRESSION OF HOSPITALITY

A little town called Johata in a mountainous district of Toyama Prefecture is a model community in that prefecture. All this is because Mr. Shohei Nabeta, the headman, has been giving untiring service for the good of the town and made it very prosperous in the course of the past three years by his wise administration of town affairs. Proof of his goodness of heart is furnished by two notice-boards standing on both ends of a bridge at the entrance to the town, which travellers, visiting or leaving, must cross. One of the boards has inscribed on it the word "Welcome" and the other "Goodbye." It goes without saying that visitors to the town enter or leave it with a pleasant feeling.

PRIMITIVE BUDDHISM

BUDDHISM is a religion based on humanism and philosophy, and comprises many ideas in accord with those of such modern thinkers as Kant, Schopenhauer, Eucken, Bergson, or Einstein; but, in truth, Buddhism covers so extensive a field that it may be found to have some aspects more unscientific even than Christianity has. Notwithstanding this weakness, since it does not affect the fundamental essentials of Buddhism, it may still be called the most philosophical religion. Nevertheless, one must admit that it has, in practice, many points to be criticised as unscientific.

Are such unscientific and miscellaneous elements, then, found in the source? I believe that in Primitive Buddhism there was absolutely no such defects. The teachings of Shaka-muni Buddha himself, which are the sources of Buddhism, are pure and rational, without an equal, and in accord with modern thought. Although they are not so profound as Mahayana Buddhism or so fine as Hinayana Buddhism, it is remarkable that their simple doctrines embody a clear judgment based on facts. Since in my opinion Buddhism has reached its natural development in the Mahayana school, I cannot agree with those who contend that Primitive Buddhism suffices, that Buddhism needs nothing more. However, Primitive Buddhism is the only religion that the controversaries over science and religion leave intact.

Naturally Primitive Buddhism is not a study of science itself; hence it might be called unscientific, as its investigations are not based on experience and mathematics. In its attempt to encompass the truth,—in its attitude of investigation, and in its concepts about life and the world, which are in accord with those of modern science, and which, furthermore, have attained to more than modern science has, Buddhism has no rival.

I. Buddha's Attitude toward Investigation

To clarify the spiritual characteristics of Primitive Buddhism, I will first explain the attitude toward investigation of historical Buddha, because from it come the scientific views of the world and ideals in Primitive Buddhism.

In Buddha's time, over two thousand years ago, spiritual conditions similar to those of today prevailed. Superstition dominated the common people; the worship of the Creator God, Brahma, reigned as the orthodox religion; further, a movement denied all religious authority from the standpoint of scientific materialism, as it is today.

In his search for truth, what attitude did Buddha take towards these prevailing ideas? Of course, he ignored superstition, because of its low degree. But the disturbing problem that he faced at the beginning was presented by the orthodox belief in Brahma, Monotheism, and liberal thought, a product of

the new civilization, (especially materialistic tendencies). Which one of these will give the real solution of the problem of life? He thought that Monotheism easily met the demand of those who desired the attainment of eternal life, but, as viewed by the critical mind, it inclined towards conventionality and a purely imaginative nature, unsupported by cognition. On the other hand, the scientific materialism commends itself for its analytical investigation of the formation of the Universe, based upon the fullest knowledge of facts extant at that time, but it goes to the extreme in minimizing the spiritual element. Moreover the disposition of the problem of life according to the principles of the scientific Materialism does not satisfy human want or increase the value of human life.

Emerging from long struggle, Buddha perceived facts in their true aspect, especially those of human life and the laws of mental activity, and, accordingly he faced the highest ideals of life. That is to say, the solution of the problem of life is not found in imagining things not real, because they are desired, and in closing the eyes to realities, because they are not desired. The attitude of the true investigator, finally attained by Buddha, is the bold facing of facts, whether liked or disliked.

There is an old legend which illustrates this attitude. He, Buddha, formerly experienced fear when he found himself in a dense jungle at night. Naturally court-bred, he was petrified with terror when he heard the howling wolves and the hooting owls in the blackness of the wild forest. He sought in himself and from a friend ways to conquer this fear. His friend's counsel was: "We can chase away our fears by thinking that day is night and night day." But Buddha cast this advice aside, denouncing it as a distortion of fact, and self-deceit. He then took courage and banished fear of the night, deciding it best to recognize night as night and day as day.

The foregoing attitude, Buddha calls the conception of things as they are, Yathabhutam or Yathatatha, terms which connote the basic methodology in Primitice Buddhism. Although Buddha speaks of conception of things as they are, his idea, far removed from the materialist's scientific method of investigating things as they are, is to appraise the values of life as they are. Hence, if we call such investigation scientific in the modern sense, we are in error. But we should know facts truly before we appraise their values and create new values. We should not first hold desire, and then conform conceptions to such desire.

In this respect Buddhistic trend touches modern science. But Buddha discovers the method of increasing the value of life; he regulates desires by facts, and further, modifies facts according to desires. It is natural that Buddha used the critical method in all matters. This method is so marked in Primitive Buddhism that in the minds

of posterity, the critical principle is the sole one taught by Buddha.

According to this method, Buddha criticised the current theories of his time, among which he rejected both monotheism and materialism, at the same time, accepting in a sense, both of them. This is the so-called middle-path doctrine. Thus he freed himself of the agony of the conflict and founded a new religion. If I explain more fully, monotheism of the day thought that one was already in heaven on the wings of faith, unmindful that his feet are on the ground. Buddha criticized this as a vain idea and watched carefully to keep his feet on the ground. Whereas he warned the scientific materialist, who grasps only the fact that his feet are on the ground and overlooks our desire to rise to Heaven not to ignore this deepest desire. Thus he succeeded in flying to Heaven with his feet on the ground. Let me explain by a parable of flying: Buddha's way is aviation by aeroplane instead of by the magical flying of the fables. The latter is easy but imaginary; the former is difficult but practical. The characteristic of Buddha's religion is the realization of idealism based on facts.

II. The Content of Primitive Buddhism

The content of Primitive Buddhism, especially its scientific phase, will be given in outline.

1. The Conception Flux

In the conception held by Shakamuni Buddha we find many modern tendencies. To trace them we shall first study the negative side of his teachings. A characteristic of modern thought is the destruction of idolatrical conceptions and this idea we also find in Buddha.

At the outset of his teaching, Buddha fervently put forth efforts to break down the two dominant ideas of idolatry, viz: the idea of Brahma and that of Atman. According to the belief then prevalent—especially the cannonical belief of Brahma—this world was created by the omniscient and omnipresent Divine Being. Within each human being there is an infinite abiding soul. It is designated to form the fundamental truth of our world-life. But Buddha was too gifted in critical insight to take these ideas and set them forth as the true state of things. On the contrary, he took them as an ideal, consisting of desires and illusions. It may be helpful in a life of hope to think of Brahma as a Divine Being. But it is nothing but a projection of one's desires, and cannot be recognized as reality by one who wishes to live in realities. Buddha ridiculed the idea that Brahma was a Divine Being. He said that it was like loving a girl whom no one had ever seen and whose name and age one did not know. As to the idea of the infinite abiding soul, not only the Brahmans of the day, but also the general public, with the exception of the materialists, recongnized it. In spite of such a tendency, Buddha took a decisive stand and proclaimed the chief aim of Bud-

dhism to be the eradication of the delusion about self. According to Buddha our life or psychological activity is nothing but a phenomenon composed of various relations. So he concluded to disregard the soul that seemed to be half-materialistic. Consequently he endeavoured, on one hand, to get rid of the two prevailing ideas of idolatry, and on the other hand to exclude all the fixed ideas, insisting that there was nothing ever fixed but that all things were in a state of activity or flux. The clause he used "all earthly things are transient," so long as we take it as his observation, apparently shows his idea of the activity of things. Naturally we tend to judge that his law of Karma means to include what is stated above. Thus observation of the state of activity or flux came to be the principal feature of Buddhism and the other doctrines branched off from this point.

Now let us look at this in comparison with the modern idea. The chief difference between the ancient idea and the modern idea is in the looking at things as either static or dynamic. The main feature of the modern idea is found in revising the view of the world as static to the idea of it as dynamic, this change being chiefly due to modern scientific efforts. Understanding the principal thought of Buddha, we may see that it was the pioneer, twenty-two or twenty-three hundred years ago, in this modern conception. We come to realize the truth of his conception of life when we see him rejecting the then prevailing idea of the soul and looking on it as changing phenomena. In the Occident up to the mediaeval age in which Berkeley, Hume, and others strove to eliminate the idea of fixity, this half-materialistic view of the soul was really prevailing. This notion Buddha tried to eradicate at the very outset of his teaching. It became apparent that the principal feature of Buddhism was its idea of flux. This is very important in getting a grasp of Buddhism. So we refer to the phenomenon of flux in the following section.

2. World and Law.

According to Buddha this world was not at all created by a Divine Being, but is simply a phenomenon of flux consisting of various relations. In a word, Buddha is in this respect a so-called relativist, and he tried to interpret life in the terms of relative existence. Technically speaking, in all things there is a relation to a "previous life," and "All law has a previous cause." This is the main feature of the Buddhistic world view. However, according to Buddha, this idea of relation did not come by chance. Here he recognizes a law that cannot be obscured, this law being substantiated in various phenomena. In other words, all phenomena in their relations are in a state of flux, but they are in conformity with a law and have definite relations. There is no Being to be called Creator or Ruler. This is really the Buddhistic conception of the Universe.

Now we wish to understand

very strictly how Buddha classified the relations of life. His classifications will need to be elaborated. But first we should understand that the fundamental classification is one of relationship between subjectivity and objectivity. Objectivity is conceivable in relation to subjectivity and the reverse is also true. This world is conceivable in relation to both subjectivity and objectivity. Without this close relation of the world to both the subjective and objective elements, Buddha concluded that there was nothing. In this sense we are likely to interpret Buddha's conception of Law in the light of Immanuel Kant's philosophy. There are not a few among the scholars of Buddhism in the Occident who hold this view and compare Buddha to Kant in their studies. Thus Buddha expounded in the terms of static the fundamental principle that the world came into being and at the same time he set forth the law of cause and effect in the dynamic terms. This means that any event is determined by a preceding event, and this resultant condition in turn influences that which follows it. In this manner the changing phonomena of the world are in infinite continuation. Here indeed, we find something which is common to our modern science in Buddha's conception of the world.

Of course these two laws (the law of flux, and the law of relationship between the subjective and objective) in a very strict sense, are to be rendered in the law of will. But here we take them simply in a general sense and try to understand that Buddha, in explaining the world in his own terms, applied two formulas, viz: that of cognitive relation, and the relation of cause and effect. The reason that—this world is in constant flux putting aside for a while the idea that is simply the result of an active will—is explained by showing that even these two laws are affected by other various concrete relations. This is very important in order to comprehend Buddha's conception of the world. Here we must especially take note of the fact that Buddha insisted on the reliability of these laws. Though everything is in a state of flux, the law in control of this never changes. He proclaimed once and again that this law was ever abiding by itself. Thus it becomes apparant to us that the fundamental feature of the Buddhistic world conception is understood by the word "abstract," as the conception of law or Dharma. Is it not extremely interesting that Buddha applied his view of the world to a conception of law, instead of rendering it as the will of a Divine Being such as we have in the modern point of view?

3. Life, its Evolution and Degeneration.

Accoording to Buddha, life is also a phenomenon apprehended as a relationship, or an event determined by a preceding event. This, however, should not be interpreted in the light of the materialist's view, which is, that a phenomenon is caused

by the combination and friction of matter. It is, rather, a phenomenon of power observed as the activity of life. To distinguish it from the law of nature, P. Dallke has written as follows: "The phenomenon of life is a fact of activity, and as such it constantly creates new values, which is not returned to the original state in the phenomenal process. This is the correct apprenension of Buddha's idea." (P. Dallke: Buddhism also Welterpretation Aufsatz IX.) Though we do not take this interpretation literally, yet it is very much worth while our consideration. It is very near to what Buddha was driving at. It has been explained above how every event is related to some preceding event in life's relationship. However, it is worth while repeating here. Buddha rejected the conception of the soul as fixed and tried to put emphasis upon an active process. This active process of the individual with the external world develops the self in harmony with those circumstances pertaining to one's desire to live. Buddha tried to explain his idea clearly. He selected the word "deeds" or "Karma" in order to avoid misinterpretation through the use of the words "life" (jiva) and "individual soul" (Atman). He recognized that these terms are likely to be interpreted in the sense of substance. We now understand what Buddha meant. For exmaple, life is like burning fire. Its appearance is, to us, always the same, whereas in reality it is renewed constantly. Further, it is as water in a stream. The stream runs unceasingly, yet it is never the same water in the stream. It is really in the state of constant flux. The only distinction that we can make between the phenomenon of life and that of burning fire or running of water is this, viz., every activity of life is a response to each individual self in the building of character, and every activity of life becomes a vital element in the construction of the individual self that follows. The reason that living organisms have varied appearances, according to Buddha, is that they differ in their activities. The construction of self is a reponse to this varied activity.

According to Buddha, the human being is not the only rational being among living creatures. Both man and monkey are only phenomena in the process of self expression or self construction. Buddha holds that in the process of the construction of self, though only from the point of view of morality, there is evolution or degeneration and the result is man or monkey. Transmigration in Buddhism is a word to describe the process of putting together the evolution and degeneration. There is a certain degree of likeness in Buddha's conception of the living creature to the modern conception of evolution. I believe there are many scholars of the Occident who find much interest in this conception of life in Buddhism. Moreover, in Buddha's conception of flux we find that which

is common to the idea of Bergson. So we realize that in Buddhism there is a great deal which is easily appreciated by one with the modern scientific point of view.

4. Reality and Ideal.

In the three foregoing sections, we dealt with Buddha's point of view as it concerns the actual problems of life. But we must not neglect this other point, that the aim of Buddha was not to give a statement of fact as fact; he wished to realize the loftiest ideal of life in its relation to a same conception of real fact.

On what basis did Buddha put his ideal? Since this is the most controversial problem in the teachings of Buddha, we will not touch upon it just here. Rather, we will move on to the conclusion that is reached concerning it. In a word it is this. The aspiration of each individual's mind to the infinite life, which may be called our religious hope, is not to be sought for externally, but is to be reached only by means of the constant rotation of each individual mind. This would be the elucidation of desire by supreme wisdom, and thus the mind would be absolutely free to come into harmony with universal law There the ever existing substance is capable of being realized in each individual self. To attain this ideal Buddha himself practised the purification of his mind. He had an inexhaustible sympathy and mercy, and constantly endeavored to worship the Divine Being within himself. Thus he persuaded others to a similar practice. In his attainment of this endeavor he held that prayer, abstention, the worship of an idol, and the hope of a resurrection are not absolutely necessary. In the religion of Buddha all religious rites, and cermonies were turned toward self, whereas in other religions all rite and cermonies were done externally for the sake of a Supernatural Being. That is to say, in Buddhism, instead of believing in the Divine Being as an external existence, one turned to a meditation of the inner self. The abstention from selfish desire was held to be better than sacrifice to a Divine Being. The dropping of water upon one's head in baptism has no value other than that of clearing the mind within. In fact the real principle of religion is to light one's self and let it shine rather than offer a light to the altar. The sphere thus reached is also very realistic. It is not at all a re-birth in paradise, nor is it salvation after death. But it is the embodiment and comprehension of eternity and universality in one's self. Morever, this sphere is one of absolute freedom according to its activity. It can be considered as an absolutely unbounded sphere of activity, or self-consciouness of power.

Accordingly, Buddha's religious hope is to realize its ideal along with the reality of life. Thus he saw in the present the realization of his ideal and finally founded a new religion based on this ideal.

TAIKEN KIMURA.

A MOMENT'S SENSATION IN ORIENTAL ART

OCCIDENTAL people are often unable to conceal their surprise at the vividness of the work when they see Japanese pictures of the Maruyama or Shijyo schools, representing a flying bird, or a water-fowl at play. It is in such vividness of work in representing all creatures, not at repose but in action that lies the biggest merit of oriental art.

It goes without saying that it is no easy task to depict a creature as if it were alive. Such effect can be brought about only by master strokes of the brush and the skill of the artist who uses it. The poise and sensation of a moment of action can be represented only by the speed and direction of the motion suggested by the brush-strokes made by a dextile hand. I need not say that the moment of action thus represented in the poise of a creature depicted shows, or at least should show, the moment at which an animal or a bird is about to assume another poise, relieving itself of a poise of a moment, or, more properly, of one hundredth of a moment before. I believe you can easily appreciate the inexpressible difficulty in reproducing in a silent and motionless picture a bird or animal at a special moment of its movements as quick as lightning, together with the life and vigor which is moving it.

To give you a clearer notion of the "poise at a special moment in action" I could most wisely resort to a peculiar method of asking, or explaining, things, called by the priests of Zen Sect of Buddhism "Sandan-Setsumeiho" or a sort of syllogism. They challenge our answer by asking such a difficult question.—"Here is a man who is standing with his feet on both sides of a threshold at the entrance to a house. Now can you tell at a glance, and that at the very moment when he has just set one of his feet on the other side of the said threshold, if he is entering, or coming out of, the house, or standing still?" You can easily understand that such a puzzling question is very hard to answer. Now, a painter, especially an oriental painter, always encounters difficulties similar to those experienced by a person who was given such a question as above-mentioned. For instance, in his attempt at depicting a bird just perching on a branch of a tree, he must be careful not to represent its feet firmly set on it, or else no one can detect in the picture an air peculiar to a bird which just stopped motion. If the painter be the possessor of an exquisite skill in representing a bird which has been flying up to the very moment he catches sight of it, or one which is about to start motion, he will so reproduce the bird that its feet are not entirely rested on the branch, and you can detect in the poise of the little creature thus painted a strong air or sensation of action and motion.

Such a picture can well be called a sketch to the life.

To any of us, life is the dearest thing of all. This needs no explanation. In ordinary circumstances, we have only a vague notion of what life is, and do not care much to detect what is really meant by life. But, when we are placed under some peculiar circumstances, we realize for the first time, and with unspeakable joy, what life is for us. The same thing may be said of art. We like to look at a nice picture, but do not pay much attention about whether it has life in it or not. But, once we detect, by chance, or by painful studies, the life and vigors moving therein, we can not but feel an exquisite joy. It is for this reason that such a picture is treasured from age to age as masterpiece.

The sensation of a moment is best represented in the pictures painted by many of the Chinese priests of Zen Sect, who lived in the period of the Southern Sung Dynasty, about 1000 to 1200 by Western reckoning. And the most famous of all those Chinese artists was Liangkai. While young, he entered an academy of fine arts, but soon left it, because the conventionalism observed in the institution did not agree with him. He painted, with equal dexterity, pictures of beautiful scenery, of animals and birds: but he liked best to paint saints and old priests. And one of his pictures, in which the sensation of a special moment in action is best expressed, is in the possession of Count Matsudaira Naosuke. The picture shows an old man, who was the sixth head priest of the head temple of the Zen Sect, with a bamboo in one hand and an axe in the other. We can almost hear the swish as he swings the axe and the thud when the bamboo is cut through. Such a real effect is not brought about by shapes and positions of the hands of the old man alone, but also by the exquisite and most careful brush-strokes, with which Liangkai represented the old Zen priest; one of his feet, slightly lifted from the ground, and the expression of strength in his eyes all conspiring to make the picture stir with life.

Now, if the poise of a creature at a moment in its action is interpreted as a motion suspended, we can justly regard this famous picture of Liangkai as the reproduction of a poise of the old Zen priest at a special moment just before the commencement of a motion.

Strange to say, but probably due to the special peculiarity of his method of painting, none of the Chinese students of Liangkai succeeded in acquiring the skill of their master. And, as no one would have expected it, the mantle of Liangkai fell upon two Japanese Samurai, instead of professional artists. One of them was Miyamoto Niten, perhaps one of the best swordsmen Japan has ever seen, and universally known among the Japanese people as the originator of a sort of swordsmanship named Shimmen-Nito-ryu, which teaches to fight with a sword each in both hands, while

the other was Kaihoku Yusho, who was one of the most celebrated lancers of his age. The only difference between Liangkai and his two Japanese students was that Liangkai liked to paint the persons who were connected with Buddhism in some relation or other, while Miyamoto and Kaihoku took bigger interest in the figures, poises, motions, etc. of creatures, especially birds. But those three artists were almost equally skillful in showing the sensation and feeling of a special moment in the actions of the creatures they depicted.

Strictly speaking, however, Kaihoku Yusho was more skillful in depicting an animal or a bird, neither in its action nor at the moment when it was just to move, but at such a moment as at rest, though attentive to even the stir of air about it. Meantime, Miyamoto Niten, or Musashi, had chosen for the objects of his paintings, birds just flying, or a shrike just perching on a bough, which is curving under its weight or quivering before the puff of air produced by the quick flappings of its wings, a cormorant stretching out its neck to catch, with its terrible beak wide open, a fish or some other prey, a wild duck swimming among reeds, now and then looking back and ahead to see if danger was near at hand, etc. etc. We almost feel that the birds in these pictures are actually moving, and, moreover, we can see their characters by which we can at once distinguish them from the birds of different species.

To our regret, however, none of the Japanese painters could acquire the wonderful skill of the two Samurai artists, just as none of the Chinese students of arts could imitate their master Liangkai.

As I have explained, or tried to explain, in the foregoing paragraphs, the biggest merit of the Oriental arts lies in the skill to catch a creature in a special moment of its motion or action.

More minutely speaking, we have two ways of representing a sensation or feeling of a moment; the one by the skill in painting, or in the magical influence shown in the strokes of the brush, and the other by the design of pictures. Of the latter, however, I have to wait for next chance to explain.

C. NAKAGAWA.

DISCOVERY OF AMERICA BY ANCIENT BUDDHISTS

It is said that there existed communications between Asia and America so early as the 5th century. A country Fusang or Fuso[1] is mentioned in early Chinese histories. This country is presumed by some prominent oriental chroniclers to be the Mexico of to-day.[2] Direct evidence of the early Buddhist mission to that land, though chiefly based on Chinese historical documents, covers also the traditions, religious beliefs, and antiquities to be found in America, extending all the way down the Pacific coast from Alaska to Mexico, as well as to many localities lying at a considerable distance inland.

One can readily see the case of making a trip from Asia to America along the Aleutian islands to Alaska. Starting from Kamtchatka, which was early known to the Chinese, the voyage in a boat or canoe, following the great thermal ocean current, could at most times of the year be undertaken without much danger or difficulty. Then from Alaska down the American coast the travel would be still easier.

Such a travel, compared with some of the well-authenticated wanderings of Buddhist priests, espiecially of those who journeyed overland between China and India, is a mere trifle. Each part of the trip from Asia to America would be as well known to the natives of the various islands in the 5th century as it is now.

Accordingly the zealous Buddhist missionary was determined to propagate the gospel to all these islands, and ultimately reached America. From early Chinese classics, as well as the geographical, historical, and poetical works, allude to a land at a great distance to the east of China, under the name of Fusang. Its approximate distance is given as 20,000 *Li* or 6,500 miles, and its breadth is recorded to be 10,000 *Li*, or about 3,250 miles. A wide sea is stated to lie beyond the continent, which might be supposed to be the Atlantic Ocean. A tree found growing in this country was called fusang or fuso (a species of mulberry ?) from which, it is said, the name of the land is derived.

In ancient Chinese poetry the name of this land, Fusang, is used as a synonym for the extreme East, and many fabulous or fantastic narratives are given of its marvels, which are often contradictory. But the enthusiasm of any itinerant Buddhist priest, who wanted to spread his religion to the utmost bounds of the world, was historically known.

In Chinese history the record of a visit of a Buddhist priest Hui-shen[1] from the land of Fusang in the year 499 A.D.

1 扶桑 2 See Bretschneider, Das Land Fusang (Mittheilungen der Deutschen Gesellschaft für Natur und Völkerkunde Ostasiens, 11).

1 慧深

is given. He was a native of Cophene, or Kabul (eastern Afghanistan), which was the great centre of Buddhist missionary exertions in early times. Since this account was considered of sufficient importance to deserve a place in the imperial archives of the Liang[1] dynasty, and is handed down with the full authority of the great Chinese historian Ma Tuan-lin's[2] work Wenchien-tungk'ao,[3] there should be no doubt as to its authenticity. The narrative states that there was a Buddhist priest named Hui-shen, who in 499, during the time of the Tsi[4] dynasty, came from Fusang to the capital, and went to the court of the Emperor Wu-ti[5] of the new Liang dynasty. He gave presents of curious articles to the emperor brought from Fusang, among which was a material looking like silk, but the threads of which could support a great weight without breaking. This is supposed to have been the fibre of the Mexican agave. Besides he presented a mirror of a foot in diameter, possessing wonderful properties, and resembling those in use in Mexico and other localities in America at that time. The emperor treated him as an envoy from Fusang, and deputed one of lords to interrogate him respecting the country, and to take down his story in writing. This was accordingly done, and we have what is undoubtedly the original text, with only perhaps here and there a typographcal error which is not difficult to be explained.

Hui-shen gave particulars of the journey through the Aleutian Islands, and Alaska, with reference to the length of the route, as well as to the inhabitants. He mentioned the country of Fusang as land due east of China. The country had a great number of fusang-trees which, according to his story, when they first appear aboveground, are like bamboo shoots, and are used as food. Threads are spun from the skin of the plant, and woven into cloth from which clothing is made, or are made use of in embroidery. They also used the fibrous material of the fusang-trees for making paper. These and many other features of the tree as narrated by the priest seem to point unmistakably to the Mexican agave. The priest also mentioned red pears which agree in description with the fruit of the prickly pear. Further he said that grapes were plentiful, and there was plenty of copper, but no iron. No money value was put on gold or silver; their markets were free, and there were no fixed prices.

Hui-shen said that the people of Fusang were formerly in ignorance of the doctrines of Buddha, but during the time of the Sun[1] dynasty, that is 458 A.D., there were five bikshus, or Buddhist monks, from Kabul, who went there and promulgated the knowledge of the doctrines, books, and images of Buddhism. Their labours were successful,

1 梁 2 馬端臨 3 文献通考 4 齊 5 武帝

1 宋

so that they ordained monks from among the natives, and thus the customs and manners of the people were soon reformed. The manners and customs of the people, their forms of goverment, their marriage and funeral ceremonies, their food and clothes, their method of constructing houses, the absence of soldiers and arms, their cities and fortresses, are all particularly noted, and agree with what is found in no countries bordering on the Pacific, except on the continent of America in general, and in Mexico in particular.

Indeed it is worthy to notice that if *fusang* was used by Hui-shen to represent the maguey or agave plant, then as Mexico signifies "the place or region of the agave," it follows naturally that if Mexico was the country he visited, he would call it the country of "the fusang." Hence to suppose that Hui-shen could have invented all these statements, and that his story can be satisfactorily explained upon any other theory than that he had actually made the trip which he so truthfully and soberly describes, is, to say the least, absurd.

Furthermore when we come to look for visible traces of Buddhism among the autiquities of Mexico, we are soon amply rewarded.[1] Images and sculptured tablets, ornaments, temples, etc., abound that cannot well be ascribed to any other source with any show of reason. Among these may be mentioned the following:—

An image of Buddha found at Palenque, sitting cross-legged on a seat formed of two lions placed back to back, closely resembles similar images found in India, China, and Japan. A large image found in Campeachy represents accurately a Buddhist priest in his robes. An elaborate elephant-faced god found among the Aztecs is evidently an imitation of the Indian image of Ganesha. A Buddhist altar of stone was also found in Palenque. Figures of Buddha sitting crossed-legged with an aureola around his head, and placed in niches in the walls of the temples at Uxmal, Palenque, etc. are exact counterparts of images found in niches both inside and outside of Buddhist temples in Japan, China, and India. A perfect elephant's head is found sculptured on the walls at Palenque, the *elephant being the usual symbol of Buddha in Asia, and no elephants being found in America.* Then there is an old Mexican image in the Ethnographical Societies' Museum at Paris, which depicts Buddha sitting in the cross-legged attitude, with an inscription on either side, one of the characters being evidently intended for the Chines character incorrectly for Buddha, engraved by a sculptor who did not know the Chinese written language. On the walls of Uxmal there are astronomical diagrams and images, representing among other images the dragon which causes eclipses by swallowing the sun (a thoroughly Chinese

1. Cp. The Buddhism in Old America (North American Review, May 1905).

notion), but instead of scales it is covered with feathers, showing the idea that it can fly. The enormous temples or palaces at Palenque and Mitla are almost counterparts of Buddhist temples that are found in Asia, particularly in North China, Mongolia and Java, the large pyramidal bases and the mode of construction all seeming to point to Buddhist origin. There is a Buddhist cross, or symbol of Buddha, carved on a pillar at Palenque. The ornaments in the walls of the temples in different parts of Mexico are similar in design to those of many buildings in India and China.[1]

All the above mentioned things have close relations to Buddhism, but there are many difficulties and inconsistencies in Hui-shen's account of the introduction of Buddhism with Fusang or America. These, however, are easily accounted for when it is remembered that he was a native of Kabul, speaking Chinese imperfectly, while one who put down in writing his tales must have failed to understand some of his statements, for the writer had never travelled to that land. The account was written before printing was in use, and hence in copying many errors may have crept in. Moreover, the Chinese characters are subject to changes, in lapse of time, both in sound and meaning. Besides, when the Spanish overran America, they soon destroyed all the features of the ingenuous civilization, which they supplanted by their own.[1] Accordingly proofs which may then have remained of the introduction of Buddhism in the 5th century may have been soon swept out of existence.

Be that as it may, proofs of Asiatic people's visit to the American continent in the early times can be searched from the traditions, religious customs, etc. of the inhabitants of Mexico, Yucatan, and central America, their architecture, their calendar, their arts, and many other things which were found after the Spanish conquest of America, exhibit the most surprising coincidences with the details of Asiatic beliefs and Asiatic civilization. So much is this the case that those independent observers, who have known nothing of the story of Hui-shen, have been convinced that there must have been some kind of communication between Asia and America in older times. Thirty-five of these coincidences are given by Edward P. Vining, of San Francisco in his exhaustive study of the subject.[2] He says: "Almost any one of these coincidences might be fortuitous, but it seems impossible that so many coincidences could have existed unless the civilization of one continent was to some extent borrowed from the other." Searching for traces of Buddhist origin among old names of persons, places,

1 Cp. A. Bastian, Ethnologisches Bilderbuch, Berlin 1887.

1 Botsford, Brief History of the World, New York 1917; pp. 278-9.
2 An Inglorious Columbus.

and things in America brings to light some curious facts, so it may be inferred that the majority of these coincidences point most unmistakably to Buddhism, and if not actually introduced by Hui-shen and his party, they must have been introduced by any other party from Asia.

By the way let us refer to a quite different piece of information coming from New York recently (1923), to the effect that according to investigation carried out by a certain German scientist into hieroglyphs discovered on a rock on the Swedish coast, esteemed to be 20,000 years old, the Inca Empire in South America was founded by ancestors of Germanian and Scandinavian tribes who apeared to be already well acquainted with Egyptian civilization, and had explored the Nile river, and invented agricultural implements and wagons. Meeting with a disastrous famine during their stay in Sweden, they crossed the Baltic Sea to Germany, and transported a large number of horses and a huge quantity of horsemeat for the purpose of establishing a colony in Germany. Futhermore, those who remained in Sweden travelled to Asia via the Behring Sea.

The above mentioned information is very brief, and there is no telling to ascertain it until further investigation is done.

S. WATANABE.

WHEN MY LADY DRESSES HERSELF IN SILK

How many silk-worms are required to give up their lives to dress a Japanese lady in winter? This question is answered in an interesting way by Dr. Honda, Director of the Government Higher Sericultural School in Tokyo. He says: "To make up a suit of winter dress of Japanese lady, which consists of seven different garments, about eight and a half pounds of silk is required. To reel so much silk 18,900 cocoons must be used. The same number of silk worms consume nearly 1,400 pounds of mulberry leaves which are obtained from land covering a quarter of an acre in area."

CEYLON NOTE

IN common with our Far Eastern brethren, we are now in the throes of a far-reaching Buddhist revival. Sixty years ago the people of Ceylon were reluctant to call themselves Buddhists publicly, even when they were devout Buddhists at heart. This was a direct result of European influence and the proselytizing effect of white missionaries backed by Christian Governments. But with the arrival of the Theosophists began a religious revival in the Island, which has assumed great proportions at the present day. The movement was given a greater impetus when the Great European War burst the bubble of European civilization in which some of our western educated men had hitched their faith. And with the burst of that bubble was exploded the dogmas of the Christian faith upon which the culture of Modern Europe was built.

There was a time, not very long ago, when the people of Ceylon were so westernised that they looked upon everything European as something worthy to be admired if not imitated. European modes of living, European fashions and customs were so flatteringly imitated that many a globe-trotter who happened to land in Colombo very rightly remarked that Ceylon was the place where the East and the West successfully met in spite of Kipling the Imperialist. There were, indeed, many who took a pride in such statements of "Empire Builders" who, perhaps, no sooner we turned our backs, than laughed in ridicule at our shallowness and folly. But happily circumstance soon changed. The wave of national awakening which closely followed the termination of the war roused up the Sinhalese Buddhists into a sense of duty to their religion.

This revival gave a death-blow to the Christian missionaries who have been proselytizing Lanka during the last 300 years. Their activities visibly lessend and one mission was compelled to close shop. Buddhist propagandists started national newspapers and exhorted their countrymen to be awake. Several who had turned Christian became Buddhists and Buddhism was preached and studied with greater zest. A greater interest was added to this awakening by the presence in the Island of Mr. Evans Wentz, an American anthropologist, who delivered several public lectures against Christianity. It was about this time that a renewal of the clamour for the restoration of Buddha Gaya was made. As you are aware public meetings were held and delegates from the Buddhists of Ceylon were sent to India, to educate the Indian public on the matter and seek their help and sympathy.

The last delegate to go was Dr. C. A. Hewavitarne, a brother of the Anagarika Dharmapala who is at present away in America and who

hopes to come back to England in two years and begin a Buddhist missionary movement there. Dr. Hewavitarne has just returned and given several public lectures on the subject of Buddha Gaya. The general opinion now is that it will not be possible to regain Buddha Gaya in the immediate present but if unstinted agitation is carried on especially in conjunction with our Buddhist brethren in Japan and the Continent the day will not be very far off when Buddha Gaya will be restored to the Buddhists.

In spite of the help rendered by the Theosophists to the cause of the national revival in the Island, the Buddhists in Ceylon now look upon the Theosophists with suspision. They are considered to be a greater danger to the revival of Buddhism than the Christian missionaries themselves. This is as it should be; for the more dangerous enemy is the one who works against you being in the same camp. The Theosophists are such a menace. Whereas the Christians would stand outside and openly declare that the tenets of Buddhism are not true, the Theosophist would call himself a Buddhist come to your own fold and then begin gradually to adulterate the Dhamma with ingredients from the Theosophical pie. The Theosophical doctrine has been very rightly called a pie for it is a conglomeration of scraps of knowledge hastily gathered from different cults and religions. The Theosophist is a "monstrous hybrid"—to use a local phrase—for in Ceylon he is a Buddhist, in India a Hindu, in Italy a Catholic, in England a Protestant, in Turkey a Moslem, in Persia a Zoroastrian, and perhaps in the wilds of Africa something else. A large number of them—in fact the whole society—passed through Colombo a few days ago on their way to Adyar where they hope to have a Theosophical convention. Mrs. Besant, Mr. Ginarajadasa, Krishinamusthi the "Messiah" and the famous Leadbeater were all there.

The Sinhalese are by nature an easy-going people, and they are prone to be lazy unless someone spurs them on and shows the way. Of late we have had several foreigners here who were true seekers after knowledge and who had found in Buddhism a key for the solving of the problem of life. These certainly make us think and be more active, for they often point out to us that we do not appreciate the very valuable treasure we possess and that we do not make an attempt to preserve it. The Germans several of whom were Buddhist priests and who had formed a small colony in a little Island on a lake here, were some to whom we are much thankful for teaching us how to value the noble doctrines of the Buddha. During the war they were removed from the Island as prisoners of war; but now that the restriction of Germans, etc. are over, we are told that the German Buddhist priests expected to come back and live in their island

hermitage. Another who encouraged us a good deal was Mr. Malabar, an Englishman, who convinced of the futility of the Christian doctrine to satisfy thinking minds, came to Ceylon and became a Buddhist priest. He is now known as Bhikkhu Mahinda. He lives in a temple in Colombo, and is doing remarkably good work, especially as the patron of an enthusiastic body of selfless workers who have banded themselves under the name of "the Servants of the Buddha." Two more Europeans who have found their light in the Dhamma are at present in the Island. One is Mr. E. Power, an American and the other Dr. L. Tandler who is a person with a remarkable career. An Austrian by birth, he was a Protestant clergyman in his native country. The war saw him fighting for his native land. When peace was signed he found himself entirely a different man. The war taught him to think. He discovered that the Christian dogmas gave him no solace. He studied Theosophy. Then he went to China and was a political adviser to the Government there. Soon Theosophy led him to Buddhism which he has now embraced. Having heard that Ceylon is the land of pure Buddhism he has arrived here to study further and if possible to enter a monastery.

I do not know whether you have heard of the All-Ceylon Congress of Buddhist Associations. This is a body which meets annually and for the seventh time it meets at the end of this month. Every year it meets at a different town and this year the *venue* selected is Nuwera Eliya, the Island's health resort. This congress is conducted almost on similar lines as the one which was held in the Far East and which was reported in the "Young East." Originally this congress was meant to be a meeting of the members of Y. M. B. A.s, but now it embraces representatives of every Buddhist association in the Island. I hope to send you a longer account of this after the sessions. It would certainly be a happy day if these different congresses in different Buddhist lands were to meet together on a common platform and constitute a world Buddhist conference.

AUSTIN DE SILVA

HAWAII NOTE

By far the greater majority of the Japanese population of Hawaii retain the religion of their native country and Buddhism is the most prevalent religion among them. All sects of Buddhism are represented there but the Shin sect of the Hongwanji order has the greatest number of adherents. However with the younger generation the religion of their

parents does not appeal to them and many of them are turning Christians. This is largely due to the fact that the younger generation of the Japanese population of Hawaii had no adequate means of knowing the great religion, for the services at the Buddhist temples were given in Japanese language which is gradually losing its hold on the islands and which the younger Japanese could listen to only with painful exertion. On the other hand the services in the Christian churches were more intelligible to them as they preferred English to Japanese language and with the lure of social and business opportunities of Christian young men and women many have foresaken the Buddhist religion for Christianity.

Realizing that the Buddhist religion would die out in Hawaii with the passing of the older generation if no improvement or reforms were made the Buddhist leaders there got together to lay out a future plan and as a result several new temples were established and certain improvement made but still one great handicap remained.

There were no priests who could give sermons and lectures in English to attract the younger people so the Hongwanji order of the Islands decided to invite an English Buddhist priest to Honolulu where the monumental Hongwanji Temple of Hawaii is located. The services of Bishop M. T. Kirby, Ph. D., who had been the English priest at the Hongwanji Temple in San Francisco, were solicitied. For the past five years he has been giving English service every Sunday at the Temple with a very satisfactory result. His services are very well attended now and the local newspapers are giving him a good comment. His lectures cover a very wide field of religion, biology, psychology and science in general. Since he is a very learned man, being ordinated Bishop at Kamakura long ago when he was in Japan, his lectures are very interesting to scholars and students of philosophy and religion. When he first began his services in Honolulu the more conservative Christians of Hawaii were very much annoyed with apprehension and fear, but taking little heed of such obstacle he continued his work there fearlessly and as a result he has gained a considerable number of non-Japanese audiences with keen appreciation of his lectures and explanation of the foremost religion of the world. For the first time the English speaking community was given an opportunity there to gain an insight to the great religion of the East.

To give the reader an insight as to the nature of his lectures I shall give below the list of the subject matters he will take for the first half of this year.

Hongwanji Temple, Honolulu, Hawaii.

Subjects to be taken at the English Service by Bishop N. T. Kirby.

January :

Resynthesising.
Undying Voices.

Meditation.
Buddhist Methods of Meditating.
The Fruits of Meditation.

February:
The Principal Meditations.
Reflections.
A Modern Concept of Life (Four lectures).

March:
The Making of the Old Testament —The Pentateuch.
The Making of the Old Testament —The Prophets.

April:
The Origin of Jehovah, Wisdom of Solomon, etc.
Some Old Testament Stories.
The Optimism of Buddhism.
How to Spread the Spirit of Buddhism.

May:
The Origin of Christianity.
What Christianity Absorbed.
The Making of the New Testament—The Gospels.
The Making of the New Testament—The Epistles.
The Emperor Asoka.

June:
The Doctrine of The Aryas.
Buddhism and Ethics.
An Apologia for Happiness.
The Everlasting Hills.

Higher criticism of Christianity is included in the subject matter of his lectures and he is in a position to compare the two religions as he has a profound knowledge of both of them.

As a result of his influence the younger Japanese people of Hawaii find it no longer embarassing or hesitate to profess Buddhism as they are beginning to know the real greatness of Buddhism.

Bishop Kirby deals his subject matter in the garb of modern scientific knowledge and his religion and science go hand in hand with no contradiction as is often not the case in other religions,

The young men and women of Hawaii especially of the Japanese community owe much to him for giving them the key to the great religion of the East.

Just recently an Englishman, a prominent realtor of Honolulu had his wedding ceremony conducted by Bishop Kirby and this incident goes to show that the English speaking community of Honolulu has come to view the Buddhist religion in a new light and not as one of the pagan religions of the primitive people.

T. SUZUNO.

We welcome letters and reports from our friends and readers all over the world concerning subjects, which are dear to all of us, namely, the promotion of better understanding between East and West, the advancement of international good will and peace, and so forth. We shall also be glad to hear from them of whatever views they may have with regard to matters of international importance.

LETTERS TO THE EDITOR

SPIRIT OF TOLERANCE NEEDED

My friend :—

There is one tendency I notice in the Magazine *The Young East* on the part of some of the writers and also to a certain extent in the statement of the purpose of the magazine, that troubles me a little.

It is this. The putting forth of the idea in any form that Buddhism only can save the world. To say this in any way or form seems to me an error likely to wreck the spiritual contribution Japan could make to the world.

Here are my reasons. One of the bitterest things you Buddhists must have had to face is the assumption on the part of many Christians that Christianity only could save the world. You must have had from time to time many moments of suffering on this account. Now, then, if as soon as the opportunity offers you in your turn set forth similar claims in regard to Buddhism, you will break the Buddhist Golden Rule which is to refrain from doing unto others what you wouldn't like done to yourself, and from the very nature of human psychology you will begin to arouse antagonism against yourselves which will prevent your doing the good you might.

Let us consider for a moment a hospital full of sick people. Some have a broken leg, some trouble with the liver, or an acute affection of the heart. What would happen if when the doctor came he insisted that all must take the same treatment and swallow the same medicine, regardless of their ailment. Instead he gives each one what is best suited to his needs.

It is the same with man's spiritual ills. Not all can be saved by the same treatment. Some need one faith or creed ; others another. The real great need of the world today is a spiritual or religious renaissance, which shall spread all over the world, causing Christians to live up to their religion, Buddhists to live up to theirs, and so on ; and secondly a spirit of toleration which will cause all recognize that there must of necessity be different faiths and creeds, and to treat those whose beliefs differ from their own with every mark of friendship and respect.

It is this which I hoped might see its beginning in the Conference of All Religions which Japan proposes to call in April, 1928. This is a part of the spiritual contribution Japan can make to the world if her religious thinkers, profiting by the mistakes of the past, can preserve an even balance and clearness in thought.

If this seems a worthy thought to you, please make it public ; if not, your wastebasket is likely quite convenient.

Ever sincerely yours,
JESSIE M. SHERWOOD

Boston, December 6, 1925.

SOME CHEERING WORDS FROM AMERICAN FRIEND

Dear Brothers :—

"To spread to the West, the culture, philosophy and faith of Buddha" Some one is doing it. The arrival of the *Young East* for Dec. marks a special point of interest, not only to myself, but to many, and this little Blue Journal always finds its way to the proper place in Oklahoma City, to be seen and heard of by many. Thousands of us are encouraged by finding out that China has not continued to swallow American Theological Dope labeled Christianity, which as we believe is backed by political thimble-rigger who sit in swivel chairs and scheme on pure expediencies. It is my belief, that those politicians want American Missionaries, kept in China and Japan and elsewhere. We think more of China today, since she has balked on the dose, and threw it back at us. Now, mind you, Buddha and Christ too are just all they have claimed to be, and even more, and as such no

doubt they will return, to make it sure. But, when they do, just remember this—their opposition will be seen from our assumed Gnostics in our established churches and votaries and politicians, (who care not one cent) and assuredly from the vast money power, which governs America today. Many thousands of us love and reverence the beautiful crystal Christ, as a truly God-Man, who has and who will again come amoung us, with His unselfishness and LOVE. He did and will come to all people, regardless of race or color, beyond a peradventure. So that takes you in. Your Journal is doing great good, and Buddhist missionaries in the United States of America, would now be very fitting. For the most part, BUDDha and Christ taught the same, and Christ was not treated, even as a moral man should be. My Brothers, I wish to call to your honorable and honored attention a book which has recently been published by one and for all of eleven American Scientists who some years ago, visited the far East, and while there contacted the Hymilayahan Masters. They took nothing for granted: but they remained three and half a years, and have told the whole story. The small book is published by The California Press, 300, Broadway St., San Francisco, Calif. and is entitled "The Life and Teachings of the Masters of the Far East." The notes were taken, and the book is written by Baird T. Spalding, with full approval of the Masters contacted. The price is $1.50 in paper and $2.00 in cloth, good print. Within a few months it has gone through eight editions. Speaking for self, I will say, that this one book has made a deeper and a more profound impression, upon my spiritual consciousness, than have all other readings combined. We all know Buddha as a historical fact, and no one disputes His existance, or His teachings; however few in the West know much or anything about them. But, as a fact, many have even doubted the reality of Jesus the Christ, and many of these are professing Christians. Personally I never did feel certain of His real existance, and of the claims made for Him, until I read this book, which stands as much for Buddha as it does for Christ.

So, go on with your Buddhistic efforts, for when you are teaching Buddhism, you are also teaching Christ, for all are ONE. So, in truth, we are all ONE and there are no neglects amoung God's children.

Our Western civilization as we now have it cannot stand, and who hope for evolution, will not grieve for this.

Let us all get together, for the world's great change, for that will surely become a great reality soon I think. This great world movement with us is known as Theosophy (God-Wisdom) and it has no boundaries, save outside of every living thing, and all people, wheresoever. We like your live spirit exprest in *The Young East* and even in the West, there are many with you. Truth to you is as sacred as ours is to us so I would ask in earnestness, that you hold on to it forever.

That young East, will become a grown up East, and then the whole world will sit up and consider it. I have known many Chinamen, and taken as a whole, I have never known an honester people,—nor a brighter people. Their children are gems of application, of which to be proud. The few Japanese I have known, are a truly great people, and worthy of deepest respect. Your great day is coming. Forever abidingly Your Brother,

DR. L. H. HENLEYS.

January 8, 1926, Claremore, Okla., U. S. A.

NOTES

Elementary Education in China

Dr. S. Sawayanagi has recently come home from China after completing an extensive tour of inspection of educational conditions in that country. He is an outstanding figure in the educational field of Japan, having formerly been Vice-Minister of Education and later President of the Imperial University at Kyoto and now occupying the Presidency of the Imperial Educational Association, which comprises as members practically all the teachers throughout the country. His views on elementary education in China as compared with that in this country, kindly given to a representative of the *Young East*, which we publish below, will be found very interesting.

Obstacle to Diffusion of Education

During the past quarter of a century, Chinese leaders have been putting forth strenuous efforts for the modernization and improvement of education in their country, and following the the model offered by most advanced countries of the West, have evolved a new educational system which is excellent in every respect. Unfortunately China has been unable to put it into practice on account of financial difficulties from which she has been suffering for years and which has been standing in her way towards progress in all lines. Due to this obstacle, China is experiencing great difficulty in the way of spread of education. In big cities there are splendid elemenary schools, but in villages few are seen. Even in cities children receiving modern education are surprisingly small in number. Now in China the full course in an elementary school is six years, this period being divided into four years for the ordinary course and two for the higher. It is the intention of the authorities to make the ordinary course compulsory, but they are unable to carry it out on account of lack of available funds. Some years ago the Ministry of Education promulgated an educational programme. Accordingly to it, compulsory education was to be given in 1921 in all the Provincial capitals, in 1922 in all the capitals of the districts, in 1923 in towns containing more than 500 households, in 1924 in villages containing more than 300 households and so on, until by 1928 even villages containing less than 100 households would each have a school. This fine programme, however, is impracticable at present because of the above-said cause.

Too Small Appropriations for Education

According to investigation made by a high official of the Ministry of Education, the total amount of appropriations made by the Central Government for education was 5,028,836 dollars, which is about 6,000,000 yen in Japanese money. It goes without saying that all this is too

small. Now, in Japan, not to mention the amount of money spent by thousands of private schools, which can not be exactly known, the total amount of appropriations for education by the State, prefectures, cities, towns and villages was 419,500,000 yen in 1923. It has increased since that year, but taking the figures for 1923 into consideration, it is found that the per capita amount spent for education by the Japanese is 7.50 yen a year. At this ratio, China would spend for education thirty hundred million yen a year, as her population is popularly estimated at four hundred millions. But in China prices are very cheap, being about one-fourth of those ruling in Japan, and so to keep pace with Japan, China should be spending for education at least seventy-five million yen a year. By the way, in Japan the appropriations made in 1923 for education by the State was 95,000,000 yen, those by prefectures 75,000,000 yen, those by cities 6,350,000 yen and those by towns and villages 185,000,000 yen, making in all 419,000,000 yen.

Vital Question and a Suggestion

The all-important question concerning education in China is how to spread it, namely, how to lift up a majority of the people from illiterary. Especially is it a desiratum to give common education to them in view of the present unstable political situation. In Japan, according to investigation made in 1922, we have 44,302 schools giving education to 10,737,957 students and pupils and there is one school for every three square miles. It seems to me that because of her too vast extent it would be very difficult for China to have schools distributed within so easy access as in Japan, so that it would be advisable for her to make each Province self-governing and constitute a federation of Provinces after the pattern of the United States of America. I know that there are many thinkers in China who are opposed to any such political organization of their country and I cannot pretend to say that I have made a deep study of the subject. But in my opinion China must reorganize herself in some way or other if she really desires to ameliorate her present condition by means of education. As long as she continues in the state of things in which she now stands, it would be next to impossible for her to obtain any satisfactory result in regard to the spread of education.

"Inconsistent America"

Count Michimasa Soyejima, who received university education in England and is one of the most enlightened noblemen of Japan, paid a visit to the United States of America last year at the invitation of the University of Chicago to deliver a series of lectures on Japan. Writing under the above caption in the January issue of the *Taiyo*, the well-known monthly published in Tokyo, he gives some of the impressions he obtained in America. It has been translated and published in the *Japan Chronicle*, from which we take

the liberty of reproducing some of the more pertinent remarks he makes of America and the Americans.

Dual Character of Americans

I was not very favourably disposed towards America and the Americans. At least I may say that I did not like the Americans. I did not like Americans because most of them are in fact most arrogant Imperialists while they have constantly justice and humanity in their mouth. While they set themselves up as ardent champions of justice, they really are the devotees of the outrageous and brazen-faced Monroe Doctrine. So I could not help regarding them with a deal of unpleasant feeling and some irritation all the time that I felt them to be the possessors of a dual and mutually inconsistent character. During my stay in the United States, however, I received a hearty welcome from the Americans ; even after my passage to England influential Americans urged me to visit their country again on my way home to Japan. From my experiences the Americans appeared to be kind-hearted and no doubt they are really so. But this is only one side of the American character. There is another side to the picture. For while they are kind-hearted on the one hand, they are extremely selfish on the other. Theirs is an extremely complex character. Intense advocates of humanity and philanthropy, they are at the same time extremely selfish, unjust, inhumane, as their crafty underhand foreign policy shows. They are actually conquering China by means of education. They maintain ten Universities in China and appear entirely devoted to missionary and educational work, while at the same time they are carrying on malicious propaganda against Japan. The same propaganda is also secretly going on among the Chinese and Korean students in America, with the result that the over 2,000 Chinese students in America are all actuated by anti-Japanese ideas. The Koreans and Korean students in America are also mostly anti-Japanese in their sentiment. The methods adopted by them in this respect are so blunt that in the election of the Chairman of the International Students' Society, for instance, the Japanese candidate was pushed aside and a Korean was elected with an American beauty of twenty to associate with him as Vice-Chairman. They are in favour of the independence of Korea, while they are most strenuously opposed to the independence of Hawaii and the Philippines. While they publicly identify themselves with justice and humanity, they tolerate the existence of the K.K.K. for the persecution of the negroes and otherwise discriminate against the coloured nations. All these facts prove how complex and how full of contradictions American character is.

Malicious Propaganda and Incomprehensible Jealousy

According to Count Soyejima, some malicious propaganda is going on in America against Japan, various groundless allegations made at the expense of our country being apparently believed by not a few Americans. For instance, he was asked by an American whether the allegation was true that if the use of opium could not be strictly tabooed in China, it was because Japan was acting in Formosa on a policy of gradual prohibition. Another American alleged to him that if the World War had last two or three years longer, Japan would have gone to the side of Germany and yet another remarked that Japan was constantly stirring up internal war in China and that she had assisted Chang Tso-lin in the recent war. Count Soyejima wonders why America, which is the most favoured country in the world, should be so suspicious and jealous of Japan and doubts whether Americans as a whole are morally very great people. He says:—

Educated Americans are certainly well disciplined and behaved as I had

occasion to observe at the Chautauqua Institute, where I gave a lecture at the instance of the associated Christian Churches in America and at the Chicago University, where my lectures were attentively listened to by over 2,000 students at the height of summer heat. But I am in some doubt as to whether Americans as a whole can be regarded as a morally superior nation.

Inconsistency Observable in Things American

In the opinion of Count Soyejima inconsistency is a feature observable in many matters in America, for instance, in regard to the abolition of slavery and prohibition as well as in diplomacy and politics. He writes:—

As an illustration of the American inconsistency in diplomacy, it may be noted that, in the course of an interview with an influential American, I suggested the desirability of America, Britain and Japan co-operating in guiding China and promoting the development of that country with a view to insuring the peace of the Far East and consolidating the basis of the permanent peace of the world. But my suggestion was dismissed with a laugh by my interlocutor, who remarked that it was all right in principle, but that it was an entirely impracticable idea when the jealousies and frictions among the nations were so intense as now. Is it not absurdly inconsistent that so reasonable a suggestion should be so lightly dealt with as if it were absolutely childish by an influential citizen of a country which is so accustomed to identify itself with rationality and humanity. It is hardly necessary to point out how inconsistent the internal policy of America is.

War with America

With regard to the question whether there will be war between Japan and America, Count Soyejima says that in America there are people who continue to dream of a war with Japan and that the American military authorities are busily engaged in the amplication of armanents. But he says:—

It appears that the majority of American people are opposed to the idea of war, and in my opinion this is quite as it should be, for a war between America and Japan would be like a fight between a tiger and a shark. However stronger the tiger may be, it cannot attack the shark; nor can the shark fasten a quarrel on the tiger whatever hatred the former may conceive against the latter. Neither of the two Powers can take the aggressive with any prospect of success. If the pro-war parties in both countries weigh this point they will readily realise the impracticability of war between America and Japan—a point which I emphasised during my recent stay in America. This speech was broadcasted all over America and favourably commented on by influential newspapers there, not excluding the Hearst papers, which I have specially to thank for the fairly courteous treatment they accorded me.

Japan's International Finance During 1925.

Mr. K. Kodama, President of the Yokohama Specie Bank, has given an interesting statement with regard to receipts and disbursements of Japan during last year outside of her foreign trade. He says in substance that it is impossible for him as well as for any other persons to give exact figures concerning them, but as far as he could calculate with some degree of exactitude, disbursements were as follow:—

	yen
Interest paid on foreign loans and foreign loan redeemed	150,000,000
Spent by Japanese travelers abroad.....	40,000,000
Profit and interest going to foreigners for investments in Japan	30,000,000
Other disbursements	30,000,000

Thus about 250 million yen was the total amount paid out during last year by Japan to foreign countries, in addition to 350 million yen, the excess of import over export. Against this outlay amounting in all to 600 million yen, however, Japan obtained during the same year from abroad 310 million yen as follow:—

	yen
Profit arising from Japanese undertakings abroad	115,000,000
Freight and charterage	100,000,000
Receipts from insurance	5,000,000
Money sent or brought home by Japanese abroad	50,000,000
Money spent in Japan by foreigners	40,000,000

These, according to Mr. Kodama, are regular incomes of the Japanese nation, though their amounts may more or less vary according to years. In addition to them, Japan obtained during 1925 the under-mentioned extraordinary incomes amounting to 180 million yen:—

	yen
Foreign loans	140,000,000
Investment of foreign capital in Japan and accounts for South Seas rubber plantations	40,000,000

To these 75 million yen received in specie by Japan from abroad must be added. Taking all into account then the grand total of receipts of Japan from abroad last year was 565 million yen and as the total paid out by her was 600 million yen, the balance against her was only less than 40 million yen. As, however, exports are generally under-valued in consideration of customs dues, it is quite possible that the shortage in balance might have been made more than good. Be that it may, in the opinion of Mr. Kodama, Japan's international receipts and disturbursements during last year were fairly equal in amount.

Japanese Emigration in 1924—25.

Emigration of Japanese to foreign countries has lately been steadily increasing thanks to Government help being given to emigrants, as well to gradual restoration of business prosperity abroad. The total number of emigrants to Brazil during 1924 and 1925 was 3,705 and 5,438 respectively and it is expected that the number of those going to that country will considerably increase this year. The cultivation of Manila hemp in the Philippines, which has been witnessing marked briskness since last summer, has demanded labour from our country and accordingly many emigrants went to that country. The following figures give the number of our emigrants to foreign countries during the years under review:

Country	1924	1925
Brazil	3,705	5,438
Philippines	461	1,271
Peru	335	304
Thursday Island	76	163
Cuba	168	143
Western Australia	—	48
Mexico	23	—
Total	4,768	7,367

A Memorial Service for Late King of Siam

Under the auspices of the Buddhist Federated Association, a memorial service for the late

King of Siam, who died on November 26, 1925, was held in the Zojo-ji Temple at Shiba Park, Tokyo, on January 13. On the occasion, many distinguished persons including Cabinet Ministers, President of the House of Representatives, the Mayor of Tokyo and members of the Diplomatic Corps, attended it. The Premier, Foreign and Educational Ministers each read an address expressing their deep sympathy with the Royal House of Siam and the people of Siam in general in their great bereavement.

Visit of Eminent French Savant

Prof. Foucher, President of the Nichi Futsu Kaikan (La Maison Franco-Japonaise) who is a great authority on Greco-Indian art and an archaeologist of international reputation, accompanied by his wife, arrived at Yokohama by a French steamer on the 21st ult. His mission in this country, as already reported in one of our preceding issues, is furthering scholarly co-operation between Japan and France. In a press interview, the eminent French savant is quoted as having said to the following effect: "I have been deeply interested in the study of Buddhism for many years and have long desired to visit Japan where Buddhism has reached a high stage of development. Now that my long-cherished desire has been fulfiled, it is my intention to conduct a thorough study of the religion during my sojourn in this country. With regard to my study of things Indian, in 1918 I first visited Indo-China and Afghanistan and pursued archaeological studies for upwards of seven years. I discovered in Bamian valley in more than ten thousand stone chambers and in other places many holy images of Buddha engraved on rocks, besides many other Buddhist relics in Kabul, which are all reminders of the great prosperity of Buddhism in ancient India. Buddhism in that country, however, is now in a state of decay and it will take many years before it will return to its former activity. There is reason to believe that Thibet was the starting point of Buddhism in its eastern progress, it having been thence introduced to China and Korea and then to Japan. I can stay in this country for about five months, during which I will give a series of lectures on Buddhist art and other subjects at various institutions such as the Imperial universities of Tokyo and Kyoto. I may mention that Dr. J. Takakusu and a few other Buddhist scholars of this country are friends of mine."

Eliot Library

Dr. Eliot, until recently British Ambassador to Japan, is a scholar of international reputation. While serving for upwards of six years of his diplomatic term just expired, he has made some very valuable contributions to our literary circles so that his name will ever be remembered with deep gratitude by our intellectuals. They have further been

made indebted to him, for he has sold his great library to the Tokyo Imperial University for a mere song. His library contains as many as 30,000 books, including many rare and precious editions. Especially priceless is his collection of books on philosophy, religion, philology and culture, Indian philosophy and Buddhism. Dr. Eliot is an authority on zoology, his profound knowledge of the mallusca being such that he has few equals in the world. It is to be really congratulated that thanks to his courtesy our scholarly circles have come to possess another great library in addition to that of Prof. Max Müller which was bought by Baron Iwasaki and contributed to the university some years ago. It is said that the ex-Ambassador will publish a book on Buddhism after returning to England.

Prof. Takakusu Invited from Visva-Bharati

Visva-Bharati, the world-wide famous institution, which was founded by Dr. Rabindranath Tagore and of which he is President, has for some years past been inviting well-known scholars, thinkers and philosophers of different countries of East and West for exchange of ideas between the two hemispheres. The distinguished scholars so far invited thereto are Prof. Sylvain Lévi of Collège de France in 1921-22; Prof. M. Winternitz of Prague University in 1922-23; Prof. Sten Konow of Christiana University in 1924-25; and Prof. Carlo Formichi of Rome University in 1925-26. This year the institution has decided to invite Prof. J. Takakusu of the Imperial University of Tokyo as lecturer for 1926-27 and a formal invitation has recently come to his hand. We understand, however, that Dr. Takakusu has been compelled to decline the invitation, as he must personally direct the publication of the Taisho edition of Tripitaka and must also complete his lectures at the university before retiring shortly from professorship on account of the age limit.

Foreign Visitors to Japan

According to a report prepared by the Tourist Bureau of Japan, the total number of foreign visitors to Japan during eleven months from the beginning of January to the end of November, 1925, was 22,391. The following list shows their nationalities and numbers :—

Nationality	Number
British	3,025
American	3,906
German	467
French	338
Russian	885
Chinese	8,799
Others	4,971

Physicians' Mass Meeting in Tokyo

The Japan Medical Association has decided to hold a mass meeting of its members in the Tokyo Imperial University for five days beginning April 1, when about 3,000 physicians will attend it. On the occasion many scholars will publish the results of their recent studies and researches. These are being looked forward to with great expectation by medical scientists throughout the world.

Western Tour by a Prominent Chinese Priest

The Rev. Tai-sue, the well-known Chinese Buddhist scholar, who attended the Far Eastern Buddhist Conference held in Tokyo in November last as chief delegate from China, will proceed early this spring to Germany, England, and America, on a tour of inspection. After staying a year in the West, he will return to China by way of Japan, and then establish a Buddhist university at Soo-chow, the headquarters of his religious propagation.

New Venture of the Y.M.B.A. of Keio University

As referred to in No. 3 of our journal, the members of the Y.M.B.A. of the Keio University have been studying Buddhism from various angles. Not satisfied with hearing lectures on Buddhism and issuing of a monthly organ, they have now decided to undertake translation into Japanese and publication of some of the well-known works on Buddhism by Occidental scholars. It is intended to include in the enterprise studies of the biography of Buddha, Buddhist philosophy, arts, history, economics, sciences and also different phases of development of Buddhism in India, China and Japan. The works selected for this purpose are :—

Mrs. Rhys Davids, Buddhist India; R. C. Dutt, Early Buddhist Monarchism; W. M. McGovern, A Manual of Buddhist Philosophy —Cosmology—; M. Walleser, Die Philosophische Grundlage des Alteren Buddhismus; K. J. G. Saunders, Epochs in Buddhist History; Grimm, Die Wissenchaft des Buddhismus; Mcgovern, Mahayana Buddhism; Bohn, Psychologie und Ethik des Buddhismus; Edkins, Chinese Buddhism; Cohn, Indische Plastik; Dahlke, Aufsatze zur Verstandniss des Buddhismus; Mrs. Rhys Davids, Buddhist Psycholegy.

The Japanese translations will be made in twelve volumes in all and styled as Taisho Bukkyo Sosho (Buddhism in the Occident Series). Prof. E. Tomomatsu of the University, who will be one of the translators and will take charge of supervizing the work, said, "The translation work of this series will be executed by the co-operation of professors and students of the Keio University. Recently people of the West have come to take much interest in the study of Buddhism. I believe our work will help us to know how Occidental peoples are studying Buddhism and what they are thinking of the religion of Buddha."

Our Contributors

Dr. Kurakichi Shiratori is Professor Emeritus in the Imperial University of Tokyo and Professor of Oriental History in the Peers' School, Tokyo. He is especially at home in the history of Central Asia and is internationally well known for valuable contributions he has make to the world's knowledge of the subject. His article we have pleasure of presenting in this issue has been translated from the original in Japanese and abridged by us to a lagre extent.

Dr. Taiken Kimura is Professor of Indian Philosophy in the Imperial University of Tokyo, his alma mater. After graduating from the University, he went to Europe, where he prosecuted his studies for some years. He is the author of a History of Indian Philosophy and Religion, Historical Treatises on Primitive Buddhism and some other books dealing with similar subjects.

Mr. Austin de Silva, who writes on the situation in Ceylon, is an active Buddhist leader in that island and is closely connected with the daily newspaper *Ceylon Observer*.

Book Agency.

For the benefit of the readers of the *Young East* abroad we are prepared to receive orders for the undermentioned books as well as for any other publications issued in Japan:—

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Yen 2.80 post free within Japanese postal limits.
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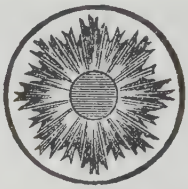

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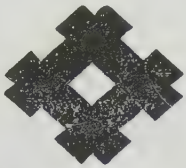

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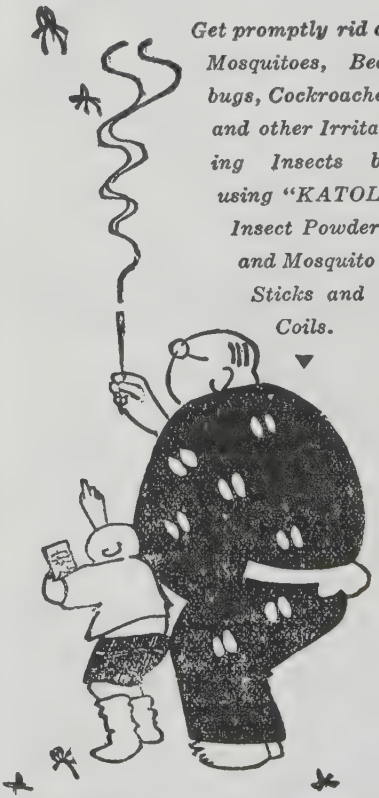

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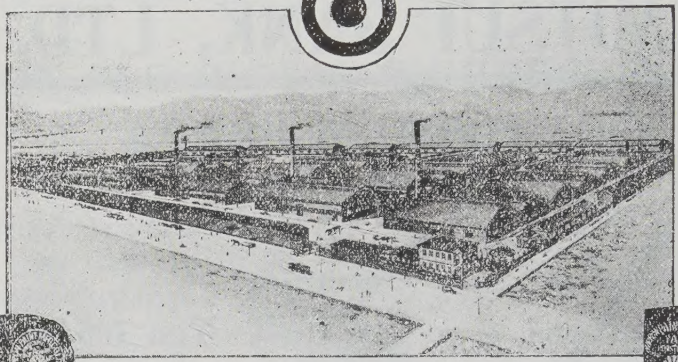

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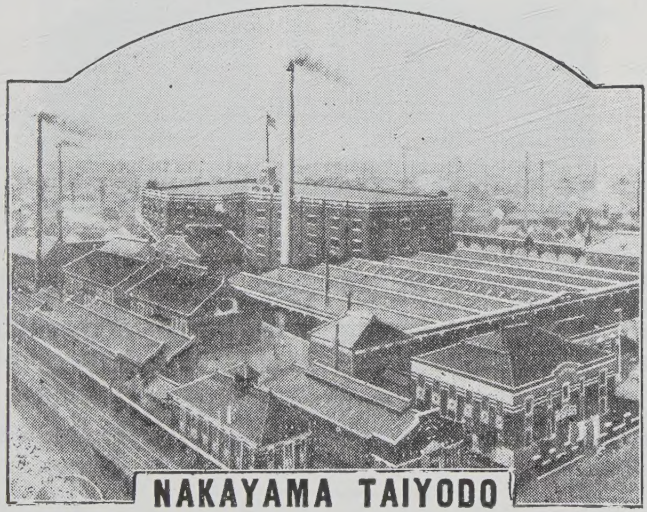

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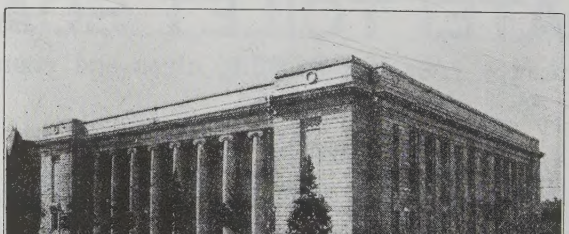

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